622 kelake. Evidently the kepala kampong have been
624 superimposed on the other system.
614 The purely administrative chiefs are:

Kepala Kampong Kottang (he is the kepala kampong)
Kepala Kampong Kelen (IIb)
Kepala Kampong Hurint (IIIc)

The latter two have this as their only titled rank. If I am right that the kepala kampong is also the kepala kampong Kottang, then there are really sixteen officers, i.e., actual men in office, but the total number of offices is twenty-three. Some men have more than one office. When
[788] there are ceremonies, the praying (marang) is
[887] done, not by the man from suku Marang, but by the oldest man who is clever. Here it is a man
[756] named Bugis, from IIa. He is also the molang, or medicine man. Can it be that often the two go together? The guru, as noted above, says that even in Leloba, where they have a suku named Marang, this is not the praying suku at the rites. The chief of the Marang suku is merely a hander around of betel. In Vatter's time in Leloba the one who prayed was Laba, says the guru.

614 Note that an alternative term for Ama is Mela. Thus one can say, for example, either Ama Hurint or Mela Hurint.

693 Yesterday we met the chiefs of Wailolong.
624 They were at the kakang's office for a marriage
302 case. They were partly made up of short-haired Christians, but there were also pagan longhairs. I must get a photograph of all of them together with the information on who they are. Probably the administrative ones are the modern and the adat ones are the old pagans.

614 For the kepala suku they always have an old
887 man if possible. If no old man is available, however, they may have to take a younger one.

614 I must get on to the method of choosing the
622 [See bibliography, cat. 113 —Analyst]

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872 one-half years ago. Children of, for example,
[177] fifteen can't enter this school because they are too old. This is a big reason why there is less acculturation here than in Larantuka.
624 Also, Larantuka has lost the power of adat
622 chiefs to a greater degree, as has Ende. Here
177 they still are the most powerful leaders, and even the kepala kampong are of the tuan tanah family. This is clearly the area of least acculturation, although in agriculture and technology they are just as advanced if not more so than in the other areas. For example, witness the wooden houses. But adat is stronger here, and the mother's brother's daughter marriage still stands. The priests still compromise
527 more with the old. There are many many feasts.
574 There are feasts at birth, death, marriage, if
796 there are many children, at planting, at har-
●756 vest, when a new garden is made, when a new
755 house is erected, and on many other occasions. Some of these are large and some are small. Some are for the family, and some are celebrated by larger units. Some are celebrated by the entire kampong. The biggest is perhaps the cleansing of the kampong ceremony. The medicine man, mbako decided when one is needed. Thus he says there is a lot of illness, etc., and it is time they had a "tjutji kampong."

756 There is at least one mbako in each kampong,
609 and some kampongs have more. He learns his trade from his father, but there are cases where such succession is not followed. There is one in Weol. However, they will never tell an outsider who the mbako is. He is secret. They all know who he is. However, even during a rite, he keeps in the background so that he can be kept hidden. Query: Is this because of the fear of the mission or the government or what? I couldn't get much about the latter, but I will try later. This is amazing!

346 This costs money, at least. With cleverness,
797 Pastor Krol told how the scheme is working to get the folk to sell their tusks in order to get money to contribute to the new church. This works on the grounds that the people were careless with their fire in the fields when there was a high wind, and this caused the burning of the church. It is all a wily game, and the pagans are lost.

797 This whole religious matter is endless. It
182 is the most powerful acculturation thing here,
769 and the whole weight of Catholicism is on the last few pagans. The guru is full of the propaganda of rationalization. For example, he says, how do we know where the ancestors are? If they led good lives they are in heaven; and if not, they are in the sea (hell). And if they were good they must be in heaven, even though they were not Catholic, because they knew nothing of the Word when they lived.

632 The next day we started by clearing up a point
614 about the radja tuan. He may come from another ama than the No. 1 or waru'ing ama. Thus in Ama Datong suku the present Radja tuan is the kelake of Ama Radja, which is the No. 3 ama.

789 Roy said that not only officials have magic
565 power, but that also all members of the noble
171 families have some, though not so much as the
865 chiefs. They definitely have more than common folk. This is why one must show respect to the uppers. It is like Bone in Celebes, but less so perhaps. For example, they are very much afraid of hitting a noble child.

756 A sorcerer (molang) receives respect too,
754 even though his post is not hereditary. Some
[462] sorcerers, however, are noble. Sorcerers may be male or female, and indeed Roy thinks most of them are women. I asked how one got to be a molang, and he said that in general they get a call while dreaming. It is a matter of getting

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754 756 a message that they then have the power. After that the person tries out his dreamed cure on a sick person. If it works, he begins to build up a reputation, and if he continues to have good results, he then becomes a molang. As for the medicine the molang makes, it does not require any formal training. He observes how some practiced molang makes it. There is no "theorie" (and the guru used this word) to be learned. Also, they get prescriptions in dreams. Thus dreams may be the crux of the affair. It is all pretty informal.

I forgot to ask whether the molang may have familiars. Bugis, the molang of Wailolong, [774] got the call when he was already an adult. A molang can recapture the errant soul of a person who is ill. To make the recapture, the molang rubs betel on the head and joints of the patient and thinks that this replaces the soul. A now discontinued trick of the molang was to discover who did some wrong, for example, in the case of a theft, by looking in his magic mirror. It is quite common to say, "Let's got see what the mirror shows," and then go to a molang. Thus the molang is a person who receives his post through dreams which give him medicine, the ability to recapture souls, and the ability to be a seer.

759 844 462 In addition, there are dukun. These are mostly women, but may also be men. They give medicines. The women may also be midwives. They get their medicines from others, for example, from their mothers, or invent them, or obtain prescriptions in dreams. Although Leloba has no more molang, it does have at least one dukun, and there are quite a few in the area.

793 789 The Catholic priests have magic power too, but it comes from God rather than ancestors or other pagan sources. They can even make rain, by prayer.

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000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] 787 [154] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about

[156] equally male and female. The dukun also get

[844] their call in dreams. However, the ones who are midwives learn from mothers.

463 438 335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

353 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they came in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except, of course, Chinese and Savu. They say that they

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304 178 Formerly almost everyone filed his teeth down to the gums. Now this is optional, although most of them still file their teeth down a little for evenness. No more do they file them down to the gums. Women do not file them until they are married. Then they may or may not file them. Before, it was required. There is no specialist to do this. It is simply done by a clever person, with a stone. The teeth were blackened with varnish [302] before, but now they let them color up with betel (and how they do). Tattooing was a matter of choice formerly as it is today. The tattooing of personal names, of course, is recent, and it is very frequently seen. There are no special beliefs in this regard. There was never any cutting here.

123 181 The next day I had to bring several people to the hospital, and I became irritated and scolded at the way these people always pile in whenever I take any one of them anywhere. Even later today, just when I was thinking the assistant was going well, he made me the proposition that I should give him a tanda mata (remembrance, so he won't forget me) when I leave. He suggested a briefcase. He was very "sly" about it, but I can see that it is pure grasping. And they are too dumb to realize that I see through them. They think I can't see what they're doing.

164 We worked at the pasanggrahan and later took the patients back to Roworeke. The assistant's wife has a three-week swelling, which looks like a bad bone condition, on the brow to the side. These are unhealthy folk. We brought 754 back the assistant's "foster mother," an old ● 756 woman who had been in the hospital for a week for some blood trouble. She is a bisa mari, a sorcerer, and the best one in Roworeke. She is also a dukun, and the folk call on her all

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754 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had familiars in dreams, but got no satisfactory reply. But now I can at least proceed with further queries regarding the bisa mari, having an actual case in mind. She can save a woman whose child dies inside her. She is a rather handsome old lady, well preserved, with piercing eyes. She looks clean (smells like disinfectant soap, as she just came from the hospital). I note that she, a doctor herself, went
[758] to the hospital. When I went to the hospital this morning, great crowds were waiting. They have all taken to it, but there is no hope of proper care, as there are so many patients and so few doctors.

438 There has been a small increase in the sale of merchandise in order to get cash to buy other items. It has not been a very great
[435] change. The produce sold includes coconut, coconut oil (a few bottles, self made, sell at fl. 0.50), vegetables, bananas, betel leaves, and areca nuts. All are very small items. Coconut seems to be the main thing. All of this is sold in the town of Ende, if at all.

With the money they obtain they buy oil,
[443] soap, salt, tobacco, and even a bit of meat and other food in the toko or warong. They also buy dry fish. The toko buys its supplies in Ende.

249 I asked about the cloth situation. This is
433 a poor case now as everyone is short and the distribution of cloth by the government has not been too effective. This is a remarkable case. For many years formerly the people here had discontinued planting cotton. Then, when the Japanese came, they started up again and have done so since. Each family plants a little. The yield is not so good, but it could be, the assistant says.

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000 much of a waste of animals.

796 614 346 I finally found out which kampongs do the main ritual functions when they have a general Belakang Gunung feast at which all kampongs are represented. This is when they have a new korke (or church). The order is as follows:

1. Kottang is Mudakaputu (descendants of Bampowa).

2. Keleng is Lewohala (descendants of Kewaka).

3. Hurint is Leloba (descendants of Belawaburak).

4. Marang is Wailolong (descendants of Keweluk).

5. The passer of food and drink and betel ingredients is Watumiti (descendant of Mado). Thus they are the five brothers.

624 614 793 565 789 ●756 Hence we have the "sistim" which he himself is so impressed by. There are priests in the sense that the radja tuan and the kelake are really suku and ama priests. They are administrative and ritual officers. In addition, there are priests and gurus of the new religion. And there are the molang or medicine seers. These have more power and influence if they are of bangsawan descent. Thus again the magic power of proper descent comes to the fore and we see that blood and rank affect even the influence of medicine men. Then there are the dukun, who are doctors but with magical aspects.

798 They are extremely liberal toward all religions. The only sign of any animosity I ever saw was toward Mohammedanism, and it was not even here except in Kampong Baru. The pagan resistance was more pronounced formerly. Today the two cults work together without much, if any, friction.

871 797 658 The schools are government schools, but the mission runs them and evidently provides, but does not pay, the teachers. The schools were

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166 578 affect mainly the younger branches of panga. The older ones are too important to leave.

[592] Most of the people who leave go as households, except for the men who marry out.

166 574 621 527 Those who leave never come back, as far as the assistant knows, but there have been returnees in other kampongs. They do come back, however, for the big feasts in the mother kampong. There are five kinds of festive returnees: (1) for kampongs in the gelarang Veol, all must come to Veol for the big feast, and so must Veol go to the tjabang kampong feasts. (2) for kampongs in the dalu Rahong, but in other gelarang, if there is a big feast, a delegation must be sent to the mother kampong, and vice versa. These kampongs have their own tuan tanah in the new Veol kampongs, whereas type (1) kampongs have only a tjabang tuan tanah. (3a) For kampongs outside the dalu Rahong, they may come if they want to, but they need not do so, and vice versa. They have their own tuan tanah. (3b) Isolated Veol families which live in kampongs among other va'u always come back, as otherwise there is no ritual life for them in relation to the ancestors, etc. (4) The Ndung and Veol folk, because they are nearby and of the same va'u, always come to each other's big feasts. (5) The Ndung area kampongs (Ndung gelarang) come to the Ndung feasts. Any of them may come to the Veol feasts too, and vice versa. The pattern in the gelarang Ndung is not so complex, as it is actually a branch of Veol.

527 574 ● 756 The big feasts so treated are: (1) "New Year" which comes in November or December. It is not on any set day, but takes place when the gardens are all set and growing. The work is then over; (2) the building of a tuan tanah house; (3) a "buffalo feast," i.e., a cleansing of the kampong, a time decided by one of mbako, who decides that

527 574 756 We troubles in the kampong are due to influences which must be exorcised.

756 [887] This led to a discussion of the mbako. There are two to three mbako per kampong. They may be men or women, although they are usually men. They are called to work, a job which is not hereditary. They are always old people. They dream, see spirits (e.g., naga), look at their paraphernalia (for example, glass pieces, wood pieces), etc. However, there is no shamanism.

This led to a discussion of the secrecy surrounding the identity of the mbako. He is rather vague and said something about how they don't want to appear "proud." But this doesn't ring true, so I asked the mandur and he said it is because several mbako were imprisoned here because of witchcraft murders (what kind?). Anyway, here is the pattern of secrecy and fear which I see all over here.

166 574 783 Of those who have gone away, none has returned to Yeol, as far as the assistant knows. But there have been returnees to other kampongs.

If a returnee is a man who was imprisoned (note how often the jail theme comes up here; indeed the Dutch ruled by jails!) a feast must be given and buffalo killed. It is called the buka tali, to remove the rope. It also cleanses the returnee of the bad influence of the jail. When the Controleur Bedbeder and Pastor van Bekkum came back from Japanese imprisonment, wherever they went there was a buffalo feast in order to set them finally free.

166 574 769 If a family left the area without an argument, then no feast is required on their return, unless it is a long time afterwards and they have come from far away. For example, a policeman or a soldier who has been away for a long while would go through such a ceremony. Then there must be a feast given for two purposes: to tell

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166 578 614 769 will give me food when I am dead?" This is exactly like the ancestor cult of China, in that there must be descendants to make sacrifices for the soul of the deceased. And there is the same mournful asking by a pagan father whose sons turn to Christianity and therefore probably will not keep up the rites for the dead ancestors: "Who will feed me after I am dead?"

776 361 778 [166] This led to a discussion in regard to the guardian spirit of the kampong. Each kampong has such a re, called naga, and its abode is in the stone heap and the tree thereon in the pusat of the kampong. This is called the tjompang. If there is a great deal of trouble, e.g., illness, a succession of bad crops, etc., [756] the mbako may say that the naga is no longer any good, and if all the people so agree, the whole kampong is moved en masse. When this happens, the old tjompang and tree are left there in the old place and are abandoned. Thus it happens that a naga which for a long time has been benevolent may turn to be malevolent. This may be because the people have not pleased him, or just because he got wicked. He is no longer a good naga, and the people had better get out and get a new place and a new naga (how do they get a new naga? There is a very big feast for a new kampong, so perhaps a new naga is then installed).

Veol moved about two to three generations ago from the place noted on the map (c) on higher ground above the vatu Veol. I thought it was strange that the stone was there, outside of Veol and above Ndung, and also strange that the highest spot was empty. This is where Veol used to be, but the naga became so bad that Veol was moved about one hundred meters below. Also, I noted when I first entered that the tree was small, and when I asked why, they said it was

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776 because it was new. This is because it was
778 planted when they moved (or maybe it was a
361 second new one, as they said the old one died). Anyway, there is no tree on the old site, just an empty place and some stones. The old tree has evidently died, as he says they do not cut them down. No one would dare live in that place again. They may go there occasionally if there is a reason to do so, but they do not remain there. It is a cursed spot. The vatu Veol is a man, but he does not yet have the story. When the kampong moves, they get a new stone heap and tree (tjompang).

[166] Many kampongs have moved because their naga have turned bad. Aside from Veol he mentioned Meler and Ladja. They must keep the naga happy, or the situation may become dangerous. Thus the rites held at the tjompang have real meaning. They are for the kampong naga.

342 The house naga lives in each house. His
776 place is the main post. High on this is a lit-
782 tle shelf hung from strings. On this place from time to time the occupants place eggs, rice, and bits of meat. Also, each family apartment or section has a little hanging shelf for the house naga's food. The main post is especially important, and that is why at ceremonies they must give it blood from animals, etc. (There must be a link here with the giving of food to the posts of the Larantuka korke; note that Roy said they must "feed" the posts.)

342 If there is much trouble in the house, the
776 mbako may say that it is because for one reason
● [782] or another the house naga is no longer any good. Then they must dismantle the house and build a new one. Many and many a house has been torn down and the folk have then built a new one for this reason. And when they do this, a great expense is entailed, because they may not use the old wood. They sell it to another family

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763 There was a death in Veol, and from the hill there came the sound of weeping and howling. I asked if someone had died recently, and he said after listening that the person had died this morning. He could tell by listening, so it seems that there are evidently stages of howling. The next day there was no drumming in the kampong, because of the death, and evidently the dead takes precedence over wood.

186 Everywhere in Indonesia now, as this morning from the school, one can hear Indonesia Raja sung. They all know that it was taboo before.

342 I saw the Radja's house in Ruteng today. It is a complex of three round houses, with one big one in the center. Of course, it was made of fine wood, which was about octangular, but the roof was made of grass thatch. It was impressive.

766 The Radja's daughter of about ten years of age died today, and there was a constant coming and going of cars, police jeep and others, bringing the local kraeng to Ruteng. I took one of the kraeng along at noon. I also took
515 a lot of others, and the smell was strong in the car. I think they never bathe. The pretty head guru's wife got sick, and also one child. They vomited because of carsickness.

194 The mandur said the Ngada can never get over their accent, which is full of gutturals. It is like Dutch. I heard this in the Radja's Malay in Badjawa. The guttural g is here a bit too, as noted in the place name Ndeges, with the g pronounced as in Dutch.

756 683 The assistant agrees that several mbako were jailed from time to time. The charge has been magic murder, but they can't get a conviction because they have no "witnesses." Still, this is a big reason why they no longer tell outsiders who the mbako are.

In regard to the radja and the land matter,

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721 578 614 were traditional enmities to some extent between dalu. For example, Ruteng was against Tjibal. Rahong usually helped Ruteng. Tjibal had allies too.

When there was a Todo war against Pongkor, the dalu here often entered, sometimes on one side, sometimes on the other.

There are plenty of stories about the old wars. Thus there is the Prang Kuvu (that was against the Dutch near here); Prang Lait (against Bima, at a place near here); Prang Vake (Pongkor against Todo, and the dalus here entered), etc.

621 614 602 [423] There are definite borders here, and the people are quite sensitive about them. These exist between the dalu, gelarang, and kampongs. They are marked by stones, mountains, rivers, etc.

In every gelarang there is a central kampong, for example, Veol and branches. Only one va'u per gelarang is the original va'u. There can't be two. Each dalu has kampongs under direct dalu rule. Some dalu (e.g., Rahong) had kampongs directly under Todo or Pongkor. Aside from the va'u relations, the vina-rona (mother's brother's daughter or affinal) relationship is important. In this mutual help is expected. Thus the pattern of one's own clan and the clan of affinity (and, I suppose, by extension this, could work out to a circle of the Wouden type)[1] is found here.

614 582 However, I get nowhere with the regular marriage class system here. Nevertheless, the old tuan tanah said that there was a preferred clan, Mungges. It does not show in the record of the marriages, however. He will get the clans of the women for me.

756 789 Note: he misunderstood the "magic" here, and says that the mbako could and can make a drink or amulet, etc., to make a man strong, and such is used in war.

[1] [See bibliography, cat. 113--Analyst]

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614 and these are the keys to the stuff: wodja bakok are the same as lampang. The meaning is "white rice." Lampang means "stocks" wherein new slaves are put to keep them from running away. The totems newly inserted are:

[784]

lavo	mouse
kaba	buffalo
paku	a leafy vegétable
betu	a kind of mouse
pake	frog
peti	a kind of bird

614 764 784 Naked burial is called gilo. Note that this used to be a totem of the Pau va'u, and it was given up via a big feast in 1932. At the same time, the buffalo taboo of Pau (Pau therefore
• 756 178 does have a food taboo, or rather it did), was given up too via the same feast. In regard to the naked burial, the people decided it was too much trouble, and I suppose they felt they might as well get rid of the buffalo taboo at the same time. To do this kind of thing a va'u must consult a mbako to see if it is all right. If so, they have the feast called kaba oke tjek'i ("buffalo removes the taboo").

nggevo red bean (different from the lusa)

531 622 I asked if it was right that the radja has no horns on his house as he is not a tuan tanah. They said yes. He has no relation with the land. But nowadays there is plenty of illegal use of the horns by non-tuan tanah.

782 It is true that an offering is always made at the vatu Veol before starting garden work. This is as Coolhaas says.

829 No one is able to draw a map of Flores and Indonesia and the world.

212 Fifty years ago (and even forty years ago) no

[See bibliography, cat. 113 -- Analyst]

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648 other types of slaves, and a few other things.
634 They also put in the radja. Otherwise they did
[681] not make much change in the traditional administration. Bima was out, and this may be why there is not so much feeling against the Dutch here.

565 As far as nobility is concerned, there are
789 the radja, dalu, gelarang, tuan tanah, but
●756 they have no magic power. The kraeng says, however, that Todo and Pongkor sengadji used to have magic power (another sign of Makassar or Bima influence?). The mbako has magic power. The more I hear, the more I see that the mbako is really an important man.

622 The succession of radjas goes from eldest son
624 to eldest son or brother. The same holds for
632 the dalu, gelarang, tuan tanah, and tuan panga.
634 However, the dalu wakil is chosen by the dalu, always from his family, I suppose. The kepala kampong is chosen by the dalu after sounding out the feelings of the kampong. Many of these are commoners. Some are also tuan tanah. The tuan mbaru is merely the old man of the house with influence. He is usually the oldest. This position is non-hereditary and is evidently a matter of age.

Thus we see that all of these are hereditary, with the only exceptions those of the new kepala kampong and the unimportant tuan mbaru and the obvious dalu wakil.

666 A recent innovation has been the election
646 of members of the Flores daerah parliament,
635 the Dewan Perwakilan Rakyat Flores.

There are five members from Manggarai, elected at large, but by electoral districts. There are five districts named according to the place where the electors meet:

(1) Ruteng (South Central Manggarai)
(2) Rekas (West Manggarai)
(3) Tjantjar (Central Manggarai)

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565 of Flores, so unlike the radjas of Celebes.
582 This is a correction of some of the previous notes, because he had said that radjas, dalu and gelarang intermarried only among each other. The truth seems to be that all except the mendi are intermarriageable.

There is still great feeling against marrying a descendant of a mendi. For example, in Pau, where there are about ten persons descended from mendi, there have been a few marriages of these families with commoners, but never with gelarang families (e.g., the assistant's). The assistant says that he would never want his daughter to marry a mendi descendant. I pressed hard on this, and asked him if he would not be willing to have his daughter marry a mendi descendant if, for example, he became a great man in Indonesia, along with the new democracy. He said absolutely not. This is a Catholic, young and educated fellow. Then I asked about his son, should he want to marry a mendi girl. He said there would be much less resistance in this case.

Among the uppers there is a great deal of inter-district marriage, for example, at the radja, dalu, gelarang and kraeng levels. There is also some inter-district marriage among the commoners.

789 The only magic power known is in the hands
● 756 of the mbako. They can give magical strength
565 to individuals. Thus again I see how important and powerful are these secret persons. The nobles, however, have no kekuatan adjaib.

797 The only major change in the local religion has been the introduction of Catholicism, and it has been epochal.

771 About fifty per cent of the local people are
788 Catholic. Just about every family has at least
183 one Catholic in it. If a Catholic wants to attend community rites, this is all right, but he

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782 Drums, etc. are set up.
231 (5) A new ordinary house. There is a small
[342] feast, and pigs are killed.

[731] (6) If there is an epidemic, a big feast is
[783] held, like the tjutji kampong of Ambon. The
[756] mbako decides when it is needed. It is called
kaba erba golo, which means "buffalo (kaba)
makes young or renews (erba) the kampong (golo)."
Thus the word for young seems to have the sense
of making young or cleaning or renewing. There
is a buffalo sacrificed, I suppose at the
tjompang.

[697] (7) When a man returns from jail. A buffalo
is sacrificed.

[585] (8) A wedding. For such rites only pigs are
sacrificed. Buffaloes which are killed at this
time are for food only, not for ritual use.

[764] (9) Funerals. If such a rite is for an up-
[565] per, a buffalo is sacrificed; if a funeral is
for a lower, only a pig is sacrificed.

[844] (10) Birth. A bigger ceremony is held for
a first child, and all the kampong folk attend.
Later children are given smaller rites, and
only the family attend. Pigs or fowls are sacri-
ficed. Such ceremonies are held five to ten
days after birth. There is no special touching
the ground rite. However, at this time the
baby's hair is cut and a name is given.

844 This led to a discussion of birth. In each
[756] kampong the mbako are also midwives, i.e., at
least some of them. A male mbako may be a
midwife, and Cornelius says that some are very
clever at this. Evidently all mbako are medi-
cine givers and sorcerers and soothsayers, etc.,
but not all of them are midwives.

843 There are no food taboos for pregnant women,
but there are restrictions. If a pregnant woman
goes out at night, she must carry a knife (like
Ambon). An expectant father may not make bamboo
water holders. Neither parent may work at the
graves or go to funerals

We
805 held some time after the planting is done. I think this is it. He says that in other parts of Manggarai they may have twelve moons. The European calendar is seldom used and only by those who have gone to school.

793 The only priests here are the tuan tanah.
622 The tuan tanah of the pusat kampong is the most
614 important. Cornelius agreed that he was like a bishop. The other tuan tanah of the branch kampongs are like parish priests. The tuan panga have certain roles in panga rites. Below the kampong and the panga there are only small rites.

● 756 Cornelius says that the mbako went secret even before the Dutch came in. He says he doesn't really know why the people keep the mbako identities so secret. Or perhaps he simply will not tell me. He keeps on saying it is because "they do not want to show any pride." Maybe this means that they do not want to appear to "brag" about their special power, or perhaps it is the idea that if they talk about it they may lose it. They are certainly sensitive on this matter. Van Bekkum[2] says that in all the years he has been in Manggarai he has never found out who a single mbako is. This is amazing. There are no dukun apart from the mbako. In a kampong Cornelius says there are usually from one to three mbako.

[754] There are no suwanggi here.

Cornelius says that even though all the people turn Catholic, they must still have a mbako, in the sense of a dukun.

A new point is that in addition to the troubles of the mbako with the police (maybe because of poison? or is it mere suspicion of magic murder?) they have also gotten into trouble with the hospital because of their "practice" of medicine.

771 In terms of religion, the people here are

[1. i.e. the assistant--Analyst]
[2 [pastor at Ruteng--Analyst]